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T H E

SPIRITUAL REGISTER,

FOR 1859.

FACTS, PHILOSOPHY, STATISTICS

OF

Spiritualism.

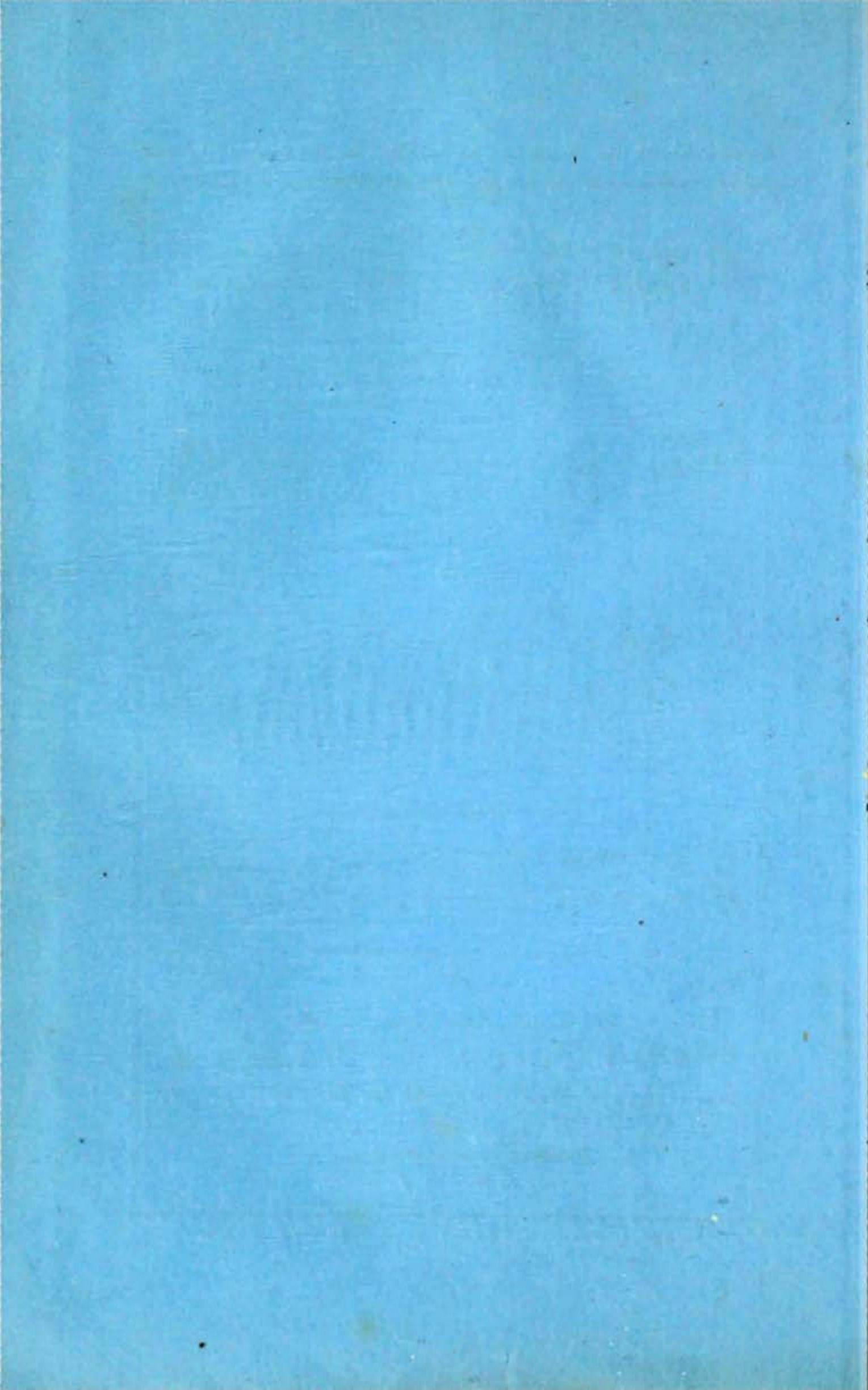
U. CLARK, Editor and Proprietor

U. CLARK, AUBURN, N. Y.

BELA MARSH, BOSTON. S. T. MUNSON, N. Y.
M. BLY, CINCINNATTI.

Stone & Hawes, Printers.

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Progress of Spiritualism.

The year 1858 closes, and the year 1859 opens, with auspices of unusual interest, and we again greet the public with our Annual Spiritualist Register. It is now eleven years since the Spiritual phenomena began in Hydesville, Wayne county, New York, then consisting mainly in communications rapped and spelt out in the use of the alphabet.— About the first circles were soon after formed in Auburn, and phases of spirit manifestation began to multiply, until now the methods of communicating are almost innumerable, and no two mediums are alike.

During the year past, various causes have contributed to the spread of Spiritualism.— The financial condition of the country tried the multitudes in temporal things, and induced them to seek more for the spiritual and eternal. The popular churches becoming spiritually desolate, grew desperate with revival efforts to replenish the waste in Zion; and momentarily arousing the religious needs of the masses, soon left the public mind in a state of reaction, preparatory to the investigation and reception of the more tangible Gospel of Spiritualism. Most of the genuine church converts narrated experiences like those of mediums and Spiritualists. Many of

them joined the sects, more for their associations than their creeds, and they stand ready to acknowledge Spiritualism as soon as they understand it. The churches have found Spiritualism sweeping the world with its broad angel wings, and have risen in new alarm. It has been found embracing all that is good and true in the Past and Present; all Science, Philosophy, Religion and Revelation. Conservatism, Sectarianism and Skepticism have grown blindly desperate, and ransacked all the lower spheres of life in search of weapons with which to beat back the descending hosts of heaven. But still they come, in spite of all the misrepresentations and contumelies heaped on Spiritualists. The opposition has been so violent and unfair, like popular revivalism, it has reacted; and the result is, converts have been added by hundreds of thousands. The tone of the pulpit, the press and the people, though still non violent, is fast becoming modified; and Spiritualism is recognized as the Gospel of millions of living men and women, ranking among all classes, and reaching over both Continents. It has grown into a power so popular, it has attracted certain classes of impostors, whose time, however, is short, for the intelligence of the million is on the alert.

There are now about one thousand men and women in America, who are more or less devoted to the public advocacy of Spiritual-

ism, many of whom, however, are not known or published beyond the sphere of their own neighborhood; and most of them though acknowledged to possess excellent public gifts, have received no education for public life except that which has come from nature, self-culture and spiritual influence. They stand up "endowed with power from on high," and speak as they are moved by the "Holy Ghost," or the holy hosts of heaven. They do not ignore the graces of the schools, but rely more on the influxes of the spirit. Many of them are not up to the highest standard, but they are aiming to accomplish a noble work, and are cheered on by angel inspirations.— In addition to these public advocates, there are nearly forty thousand private mediums, most of whom consent to hold sittings or circles only under quiet and retired circumstances. The influence of all these public speakers and private mediums, is incalculable; and when we endeavor to realize that millions on millions of spirits are endeavoring to reach millions of their earthly friends; and all these are co-operating with more than a million believers and three millions of inquirers, we have a culmination of agencies unparalleled in human history. Add to these the score of periodicals, and the numerous tracts, pamphlets and books constantly issued and scattered over the continent, and Spiritualism becomes seen and felt as a power no ally on earth can stay back!

Humanity, long buried in the night of materialism, sat mourning at the sepulcher, waiting for some divine agency to roll away the stone that blocked out the light of God and the invisible world. Sages, philosophers and priesthoods built their temples over humanity and around the sepulcher; and erecting their systems, forms and creeds as authority, said the stone should not be rolled away; the dead should not come back; humanity should not see its Christ until he returned in vengeance, but should weep and mourn with no light save that which came down through centuries shining dimly in the pages of history, or through the stained windows of temples over whose altars priests sat mumbling their creeds and swinging their dark-lantern-lights out into the air of a worse than Egyptian night. But lo! the earth began to vibrate as if beneath the march of angel armies, and sound after sound came thundering on the old rocks blocking out the light of Heaven. "We must stop these manifestations," hoarsely whispered the opposing conclaves. Judaism said this of Christianity, and it martyred Jesus, blocked up his sepulcher, and sat a Roman guard on watch. But what whipsters of impotence are mortal men when leagued against Heaven! Had that Roman guard been millions of the sons of Hercules, all would have fallen as dead men before the power descending and shocking the tomb with

angel presence. And what can avail all the powers arrayed against the celestial world to-day? Why, let the churches propose to martyr every pioneer of Spiritualism, excommunicate its legions of believers; let them preach their funeral sermons, and consign us again and again to the deepest, darkest grave of diabolism; let them marshal their clerical guards in pulpits, printing offices and theologic halls, to keep watch, armed with wealth and pride and pomp and old creeds, backed by the authority of ages, and artillery loaded with the mock thunder of present and eternal damnation,—yet, in spite of all these, the stone shall be rolled away; the grave shall give up its dead; the dear departed shall yet linger near with messages of that better land, and the armies of the Lord of host shall yet come with a power and glory to silence opposing priests and people into grateful awe and admiration.

“ O, hear their shouts,
And list their heavy tramplings! On they come,
Shaking the firm-set earth which rocks beneath
Their mighty footsteps. Hear their song!—it throbs
With its great burden, and the trembling air
Is filled with anthems of triumphal music.”

Late Signs and Wonders.

Believe me that I am in the Father, and the Father in me! or else believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works that

I do shall he do also ; and greater than these shall he do, because I go unto my Father.—John xiv.: 11, 12.

A man is saved from agony and death, in Dundee, N. Y. H. Stewart, Ithaca, N. Y., warned by a spirit and life saved. Spirits predict the painting of spirit-likenesses. David Woolsey identifies a spirit-brother, Syracuse, N. Y. Past events described in Watkins, Owego and Ithaca. Death predicted thirty years before hand, Dr. Kimball, Sackett's Harbor. Spirits publicly recognized in Binghamton and Bath. A man is suddenly cured of disease in Pipestone, Mich.—likewise a lady in Tully, N. Y. Ghost legend of Cape Cod. Child saved by spirits. Likeness of a spirit-boy painted by Rodgers. Mrs. U. Clark sees her spirit-sister, and receives a written message. A chair moved by invisible power in Auburn. A woman healed mysteriously. Prophecy is fulfilled. A spirit plays on a piano without any human contact. The spirits reveal the experience of a duelist. Sealed letters answered through Mansfield. The late Dr. Hare communicates. A remarkable vision of celestial scenes is revealed. A spirit-mother interposes in behalf of her child. A Methodist Clergyman testifies to spiritual phenomena experienced. A churn is said to be bewitched. A. M. Convis identifies spirits and describes diseases in West Walworth. A little

boy under angel guardianship. Strange and extraordinary physical manifestations occur in Deansville, N. Y. Angel music is heard in Indiana. Spirits talk through tables in New York, Syracuse, Providence, R. I. A public opponent converted by angel friends. The sick and blind are cured. A sinner is saved. Spirits identified in Auburn.—*Spiritual Clarion, Vol. 2, 1859.* For other facts, see *Spiritual Telegraph, Spiritual Age, Banner of Light, etc.*

The Call for Mediums and Lecturers.

How shall the skeptical and inquiring public be reached? What mediums can be obtained for the right kind of tests? What lecturers or trance speakers can be had to present Spiritualism in the most acceptable manner? These questions are rife in every part of the country. In the first place, we may not be over anxious to reach those who are unprepared to seek for themselves, or to make any sacrifices in behalf of Spiritual truth. If persons feel no need, but are rather indifferent or hostile, however their condition may be deplored, it were not wise to run after them with importunities. Receptive souls will seek, and then find. Those who persist in prejudice and opposition must wait their own time. To urge them against their

will, usually proves unavailing. We have no desire to force Spiritualism on any minds, nor hasten to make it popular among those now considered its opponents. Some Spiritualists are too zealous to make converts and build up a reputation for the cause, in order that they may be relieved from the duty of standing out alone and bearing the individual, unpopular responsibility now resting on them. Most, believers, however, are governed by higher motives; they desire men and women should realize the unspeakable blessings of Spiritualism, and are solicitous to use all means at their command for the diffusion of light.

In places not accessable to known mediums and lecturers, let those who are anxious to investigate the spiritual phenomena and philosophy, form circles composed of none but honest, candid inquirers or believers. Let social meetings, either public or private, be called regularly, and books, pamphlets and periodicals be read and circulated. A list will be found in other parts of this Register. Let an earnest desire for truth predominate over all curiosity and prejudice. Minds must be open, free, unbiased, and prepared to grapple with things new and old. After a few social circles or conference meetings, harmonious conditions will be sure to develop some facts, phenomena and teachings of peculiar interest pointing to the Spirit-world; for the

very attitude of seeking always induces spiritual aids and influences from angel friends.— If genuine mediums are found in your midst, whether they are highly developed or not, encourage them, and in many cases they will be able to accomplish more than strangers who are regarded far better mediums. We are to remember, all persons are more or less mediumistic, and whenever the right course is perseveringly pursued, efficient mediums may be developed without sending for distant strangers. Prejudice may sometimes exist against home mediums, but this should be overcome, and every thing be tested by its own intrinsic value, regardless of preconcived impressions.

Sustain home mediums and home speakers, if you have any; for it often happens that many of these who are regarded with but little interest at home, enjoy a useful reputation abroad. In many places laborers from abroad are indispensable. If their services are sought, let their temporal needs be remembered. Most of them are entirely dependent on their spiritual labors, with no regular salary or income, and are unable to live without something more than traveling expenses. Paying these expenses will not supply their home needs and incidentals. Mediums and lecturers are often asked to labor and sacrifice without any regard to material recompense, and they are generally very willing

where they can possibly afford it; hundreds have suffered and nearly starved while unselfishly devoted to the cause, and very few have ever yet received a comfortable living for their labors. These responsibilities sho'd be shared by those who call for their services. Spiritualists are coming to understand these things, and many laborers are now nobly sustained. The time will come when all mercenary considerations will cease, and no lack of means will hinder the advancement of truth. Those who have been prospered in temporal things will cheerfully minister to the needs of those who are devoted to things spiritual.

Friends in neighboring places should unite their energies in attracting laborers. When a sufficient amount of means cannot be raised by private contribution, let it be understood that each person calling on the medium for services, if able, is expected to offer some gift; and at public lectures, let each one able, contribute a small fee at the door. The poor, however, should always be remembered and served without money or price. When no fee is taken at the door, and a collection is taken up from the audience, the friends sho'd consider the delicate position in which the speaker is placed, and make up the requisite sum which a voluntary contribution seldom affords, to say nothing of the unpleasantness of passing around the hats.

In seeking mediums and speakers, the public can seldom be governed by the newspaper notoriety given certain persons, however superior are the claims of many of these. Nor can the largest cities be always relied on as affording the best tests of superiority. Large allowance must be made for newspaper reports, personal favoritisms, fictitious attractions and false judgments. Hundreds of public lecturers, equally efficient, may not have been published, and hundreds more may already be in the process of development, waiting to be called out and encouraged. Spiritualism seeks to idolize no particular class of teachers or leaders, like the priesthoods, but recognizes all possessed of equally divine gifts waiting for higher unfoldment. In some places, trance speakers alone are desired for a time, and the novelty of this phase of teaching attracts many who would not otherwise hear. But trance speaking in the abnormal state is necessarily trancient, and speakers of this class are fast advancing towards the normal plane of inspiration. No single class of laborers should be called to monopolize the whole field. All are aiming towards the same end, the inculcation of a Spiritualism which opens every human soul to the light of heaven and the inspiration of God and angels. Good normal lecturers are often the most servicable in preparing the way for trance speakers, and many of them are favor-

ed with inspirations of the most eloquent and efficient character. In providing for the public, no effort should be made to cater to a particular class of hearers, or merely minister to a morbid curiosity. Nor is it advisable to strain every nerve to produce a great effect at first. Stars of the greatest magnitude are not always the most efficient in shedding the light needed by the humble multitude.—Let the people be fed, and not merely pleased, startled, astonished. In the spiritual kingdom there is no small nor great, but all are one in equal fraternity. Mediums and lecturers have each their place, each their gifts, and all are working towards the same great, harmonic end.

Touching Incident.

This gospel of love has been tested by Jesus, John, Felelon, Howard, Oberlin, and a host of reformers seeking to "overcome evil with good," and now makes fresh appeals from the angel world to Spiritualists. Dear departed ones from the spirit land bend over humanity with messages of love to souls long waiting for some influences to touch them and call forth angel responses. Nothing is so mighty and magical on the human heart as the consciousness of spiritual intercourse, the great fact that Heaven is open, its guardianship is constant and inspirations are direct.

Spiritualism has already redeemed thousands, once darkened, buried in materialism, hardened in heart, but now lifting songs heavenward.

An incident occurring many years since, illustrates what spiritualism is doing to day. A wretched convict for ten years had been suffering solitary confinement in the old Walnut street prison of Philadelphia. He was regarded hardened beyond all redemption. A genial philanthropist visited the poor man, and spent a long time in conversation.— The visitor was about to depart, when the prisoner reached his hand through the iron grating, and beckoning him to return, in a low voice said: “One word more, if you please. You seem to understand these things. *Do the spirits of the departed ever come back to witness the actions and situation of the living.*—“Many people believe it,” replied the visitor, “and the scripture says there is joy in heaven over a sinner that repenteth on earth. It may, therefore, be true.” “It may be”! exclaimed the prisoner; and bursting into tears, he added: “My poor, poor mother.” The memory of that mother in heaven, and perhaps the thought of her hovering over him in that hour of prison agony, smote the ice long laying around his heart and melted him into the tenderness of a child once more sobbing on the maternal bosom.

Joyous Significance of External Manifestations.

Much is said against a Spiritualism relying in any manner on external manifestations.— But external facts are the basis of all faith and philosophy. What shall be done with the million Spiritual phenomena now causing the generation to vibrate as if beneath the fingers of God? However trivial some of these phenomena may at first seem, they who pass them with contempt, are not wise, for every fact in life and nature has significance which needs to be studied and understood.

The external manifestations of Spiritual power and wisdom, are but the foaming crest of the ocean-billows, while far down lies the calm, deep water of eternal life, the eternal principles underlying the government of the Father over us all. O, blessings on the good angels who have given us these thousand-fold vibrations thrilling so many hearts once cold and dead! When we could receive nothing else; when despondant and almost despairing in the march of life; when doubts lay like thick mists about us, and the hearth-stone was dark with the shadow of death, the home-circle broken, the home altar cheerless, and clouds lengthened all along the pathway of earth; then came these ministering spirits, and began to knock gently at the door of our hearts, as if fearful other methods might alarm us; and they tenderly entreated us to

open our souls, and let them in to commune with us in our grief, and to lift the veil of the long darkened heavens, and point us to the loved spirit-homes whose doors were unbarred, and whose choirs were beginning anew the anthem sung over the Bethlehem-born Jesus. We had struggled to say, "All is well," over the departed, but the words were broken and feeble. Now they come back and assure us "All is well," and our tear-dimmed eyes grow radiant with the celestial light they pour along our shadowy pathway.

MRS. U. C.

Things to be Remembered.

Spiritualism is no sectarianism ; it delivers the soul from all false trammels, and bids every conscience be free in the light of heaven. It is no rampant radicalism, destroying all social and moral bonds ; it seeks rather to preserve the good and true, and bui'd up a heavenly order on earth modled after the angel spheres. It is no disguise for free lust, but aims to purify the affections in harmony with the light and liberty of the divine world. It is no species of atheism or infidelity ; it recognizes a common Spirit Father, and harmonizes with primitive Christianity. It is no system of diabolism , the blessings bestowed on thousands bear witness to its heavenly origin. Accept nothing said against Spirit

ualism, until you have thoroughly investigated, and then you will be prepared to judge. Lend no listening ear to slanders, suspicions or misrepresentations. Judge not this gospel by the lives of unworthy professors, or the reports of interested opposers. Accept no medium, lecturer or believer as final authority or a perfect representative of the cause. Spiritualists are familiar with all the arguments and objections alleged against them, and are prepared to meet them on every proper occasion. Our motto is, "Prove all things; hold fast that which is good."— "Know the truth, and it shall make you free." "Covet earnestly the best gifts." "Now abideth faith, hope, charity; these three; but the greatest of these is, charity."

The Bible a Spiritual Book.

The ancient Scriptures abound with inspirations, manifestations and revelations in accordance with modern Spiritualism. The ancient and modern are in entire harmony when interpreted in the same light, and if the modern are rejected, the ancient must meet with the same disposal. Bible Christians denying modern Spiritualism, should carefully re-peruse the Old and New Testaments; compare the past and present. And disbelievers of the ancient Records, having lost all faith in the past, should likewise carefully study the past and present.

Through the prophet it was said, "I will pour out my spirit upon all flesh." "All shall know the Lord, from the least to the greatest." "I will write my laws in their hearts." The choicest promise of Christ was, his followers should commune with him; he would "manifest" himself to them; they should see him, but the world should not.—In his kingdom on earth, they should commune with Abraham, Isaac, Jacob and all the sainted dead. Paul declared the saints on earth one in communion with the celestial spheres. Hebrews xii: 22, 24. Those who would commence studying the Spiritualism of the Bible, may find some keys in the following places:—Gen. iii. 8; do xxxii; Ex. xix; Lev. ix. 23, 24; Num. vii. 89; do xxii; Josh. vi; 1 Sam. ix; do xxvii; Job. iv. 12. Dan. iv, v, and vii; Joel ii; Matt. xvii; do xviii. 10; do xxvi. 53; Luke ii. 8; Acts ii; do xii; do ix; 1 Cor. xii. xiii. xiv; 2 Cor. xii; Rev. iii. 20; do xiv. 6; do xxi; do xxii. 8.

The Spiritual Press.

The Spiritual Press is exerting an incomparable influence. Sectarian journals are dull and distasteful to the masses of the people needing fresh inspirations; hence the eagerness manifest for Spiritualist reading. Nearly forty papers have appeared in the advocacy of Spiritualism. Most of them, however, began without the basis of permanent

success. We give a list of those now known in America. The oldest among these is the *Practical Christian*. Though especially devoted to Christian Association, its editor shows tolerance towards all new, harmonic unfoldings. The *Telegraph* is our veteran journal. Its editor and proprietor has spared nothing from his ample means to make it a paper of very general interest. The *Age* furnishes its readers solid and entertaining matter, with an able corps of editors and correspondents. Tiffany's *Monthly* does a broad battle-axe service among philosophers and Theologians. Harris' *Herald* clings to Swedenborg, yet ministers some of the choicest spiritual food. The *Christian Philosopher* deals in sound suggestions and re-published judicious selections. The *Principle* elaborates startling thoughts, and gives reliable mediumistic facts. The *Banner of Light* serves up Spiritualism with general literature. Its monied publishers are able to pay for reports and communications very acceptable to a large class of readers. The *Vanguard* struggles hard and heroically to maintain its radical reform ground. The *Agitator* is determined to agitate social questions in connection with the Spiritual. The *Sunbeam* radiates light through the pen of an able editor. The *Christian Spiritualist* does a good work at the South.

Last, though in our esteem not the least,

the *Spiritual Clarion* is now in its second volume, is established on a sound basis, and is third to the oldest Spiritual paper published. While we extend a cordial hand to all our cotemporaries, we shall be pardoned for feeling peculiar interest in the *Clarion*. It is distinctive and harmonic, but not exclusive in its tone. Each number contains the quantity of matter found in this Register, and its quality may be judged by the same. Besides, there is a YOUTH'S CORNER. Every number contains a rich compend of the latest brief notes and notices; digest of facts, tests, itinerant labors, incidents, people's correspondence; reports of lectures, circles, meetings; pointed anecdotes, reform movements, contributions from woman, movements of mediums and lecturers, and all the latest Spiritual items in the fewest words. The last page of this Register's cover will give our motto and terms. The editors are constantly devoted to the lecturing field, and flatter themselves able to judge of the needs of the people, and of those laboring in the same cause. The entire proceeds of the paper go to meet expenses and keep its editors in the field. But if any of our readers are without Spiritual papers, and do not prefer the *Clarion*, we advise them to select some other journal on our list, and by all means sustain the *Spiritual Press* and circulate its publications.

Individuals Responsible.

Spiritualism teaches nothing contrary to reason. It is responsible only for the fact of spirit intercourse. It has no more to do with radicalism of any kind, than one man has with the thoughts or opinions of another.— Why not make every ism, as well as Spiritualism, responsible, for every thought and practice of each professed member? But the objector alleges, "They say spirits teach them thus and so." Yet when we come to inquire into the history of those called "free lovers," those who believe in free lust, we shall find they were the same before they assumed their profession of Spiritualism.— Such persons attract spirits in sympathy with them, and the spirits draw out only what was in the individuals. We are all free lovers in one sense; we cannot help loving the lovely. But there is a class who wear the cloak of love only to conceal their sensualism. We all attract spirits like ourselves, and they will teach only our own thoughts, if we desire; but if we seek higher and purer influences, we shall receive. And in regard to whatever we receive, we need to use our own judgment. As we are able to decide as to the food needful to sustain our physical system, so likewise in regard to that spiritual food we need to sustain the soul unto eternal life.

MISS M. J. K.

GENERAL REGISTER.

The names of Speakers, Mediums, Journals and Books are given without criticism or endorsement. The public must judge, and individuals be held responsible. Spiritualism has no sectarian organization; all persons stand individually accountable. This Register does not claim to be complete, though all possible efforts have been made by its Editor after an itineracy through most of the Northern States, and a correspondence embracing the whole Union. Hundreds of speakers, and thousands of private mediums are not reported. NORMAL, applies to speakers in the natural state, most of whom, however, speak under inspiration. TRANCE, those who are sensibly influenced or controlled by spirits. HEALING, etc., includes healing and clairvoyant mediums.

PUBLIC SPEAKERS.

I send you forth as sheep in the midst of wolves; be wise as serpents and harmless as doves.—JESUS.

NEW YORK, New York City.—Normal, W. Fishbough, T. L. Harris, T. C. Benning, R. T. Hallock, J. R. Orton, J. B. Dods, C. Partridge, J. F. Coles, J. W. Edwards, J. Tiffany, Mr. and Mrs. A. J. Davis, Mrs. Eliza W. Farnham, Emma Hardinge, Mrs. Beebe Wilbour, R. P. Wilson, Ira B. Davis, R. K. Browne, A. C. Robinson.

TRANCE, New York City—Cora Scott, Mrs. E. J. French, Mrs. J. F. Coles.

NORMAL.—Ira Hitchcock, Oneida; Mr. and Mrs. U. Clark, Auburn; H. K. Park, Baldwinsville; G. Weeden' Morris; A. E. Holbrook, Watertown; B. H. Davis, Poughkeepsie; A. G. Abbott, Hopkinton; A. M. Potter, Elmira; J. V. Mapes, Webb's Mills; H. M. Stewart, Penn Yan; H. Slade, Saratoga; G. W. Taylor, North Collins; C. Hammond, G. B. Stebbins, Rochester; Mr. Plumb, Holly; H. W. Fish, Cortland; John Page, Elba; D. Lester, Mexico; Mrs. Frances Bond, Lockport; O. Abbott, Buffalo; J. Francis, Stockholm; Miss Amelia J. Dods, Brooklyn; O. B. Scott, Woodville; C. H. Baldwin, Napoli; A. Hogeboom, Mr. Hazard, Erieville; M. Wright, Victor; John Ganswyk, Syracuse; M. Sheldon, Delphi.

TRANCE.—J. O. Ransom, Smyrna; Mrs. J. Crowley, Victory; Mrs. Palmer, Big Flats; J. W. Seaver, Mr. Walker, Byron Centre; Mrs. Edgeworth, Rochester; S. Cooper, Mrs. L. L. Griffen, Warsaw; G. M. Jackson, H. A. Johnson, Prattsburg; L. R. Lombard, Phebe J. Howland, Mrs. Clark, West Walworth; Mrs. F. O. Hyzer, Mrs. C. A. Hasen, Waterford; H. Stodard, Watertown; Mrs. L. A. Bulfinch, Mrs. H. Leiber, Spafford; A. Barbor, Scott; S. P. Hamlin, O. Curtis, Solsville; Mrs Tuksbury, Mount Morris: Mary Jane King, Auburn; L. B. Hyatt, Mrs. H. Goodrich, Ithaca; Dwight Broadrick, Little Falls; Mrs. E. Woolden, North Scriba; R. G. Livingston, Genoa; Miss E. Lowe, Leon; Mrs. H. M. Miller, Dunkirk; Mrs. P. Chappel, Phenix; H. Northrop, Georgetown.

MASSACHUSETTS—Normal.—A. E. Newton, L. B. Monroe, John Pierpont, John Hobart, H. F. Gardner, Boston; D. F. Godard, Chelsea; Allen Putnam, A. B. Child, Roxbury; R. Elmer, Springfield; T. W. Higginson, Worcester; J. J. Locke, South Reading; Geo. Stearns, West Acton; J. D. Mandell, Athol; H. Barber, Warwick; L. C. Welch, Stoughton; E. S. Wheeler, E. M. Wheelock, A. B. Newcomb, C. C. Williams, address unknown.

Trance.—T. G. Foster, Mr. Squires, Miss R. T. Amedy, Miss E. Smith, L. K. Coonley, L. Moody, Mrs. Sawyer, Miss Emma Houston, Mrs. Foster, Mrs. Young, Miss M. Munson, Miss M. E. Brown, Miss Sarah A. Magoun, Boston; Miss L. A. Jewett, Springfield; C. H. Crowell, Cambridgeport; Mrs. J. W. Currier, Lowell; Miss Vesta J. Burrell, Randolph; H. P. Fairfield, Wm. A. Hume, Wilbraham; N. S. Greenleaf, Haverhill; Mrs. J. Puffer, North Hanson; G. Goward, Stoughton; Almira Pease, South Wilbraham; Miss Whipple, Mrs. Nickenson, Worcester; Geo. Atkins, Webster; C. H. Potter, South Adams; Miss S. M. Johnson, Medford; W. W. Perry, North Bridgewater; Mrs. F. B. Felton, Northampton; Mrs. L. Johnson, Mrs. Barber, Mrs. J. Baker, Dudley; Geo. Hitchcock, Geo. Upham, Brimfield; Mrs. C. F. Works, C. C. York, W. H. Porter, O. H. Williams, S. Upham, J. H. Harris, H. A. Tucker, George W. Keene, J. H. Currier, addresses not reported; E. V. Wilson, Miss Doten, Boston; H. A. Tucker, Foxboro.

VERMONT—Normal.—T. Middleton, A. E. Simons, Mrs. Hull, Woodstock; H. Elkins, unknown.

Trance.—Miss A. W. Sprague, Plymouth; Mrs. M. S. Townsend, H. N. Ballard, Burlington; Mrs. S. A. Horton, Sudbury; Miss Laird, Leicester; Mrs. A. B. Man-

shester, West Randolph; Mrs. M. F. Brown, Mrs. Cook, Rutland; Mrs. M. H. Brown, South Royalton; J. Rodgers, Pittsfield; Mrs Electa B. Bemis, Dummerston; Miss S Bradley, Dover; Mrs E Pratt, West Braintree; Mrs. Wilber, Williston; Helen Temple, Bennington Centre; Mrs A P Tompson, West Brookfield.

NEW HAMPSHIRE.—Normal.—Mr. Elliot, Franklin; J P Boody, Alton.

Trance—W Brown, Drewsville; Mrs. Danforth, Misses Hollis, White, Houston, Mrs J B Smith, Manchester; J H Randall, Winchester; J L D Otis.

MAINE.—Normal.—Jabez C Woodman, Portland; Gibson Smith, unknown.

Trance—H. G. Cole, Portland; Miss E. E. Gibson, unknown; H. Cutler, Belfast; G B Hopkins, Elsworth; Mary Moran, Hallowell.

RHODE ISLAND.—Trance.—Mrs Mary A Macomber, Olneyville.

CONNECTICUT.—Normal.—H. B. Storer, New Haven.

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Physical Manifestations.—Sarah Brooks, the Daventports, Buffalo.

MASSACHUSETTS.—Boston.—Mrs W R Hayden, Mrs Bean, Mrs Covert. Test Trance.—Mrs Snow, Mrs Burt, Mrs Knight, Mrs Conant. Healing.—Charles Main, W F Osburn, Mrs C L Newton, W E Rice, H C Gordon, Mrs Kemlo, J W Greenwood, Mrs Dickinson, Mrs L B Smith, N C Lewis, A B Newcomb, Mrs Phelps, Mr York, H E Atwood, Mrs Richards, Mrs and Miss Waterman. Answering sealed letters.—J V Mansfield. Painting.—Mrs Kendall, Mr. Wolcott.

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The Canadas	40,000		—
Total believers			1,440,000
The number inclining			4,500,000
Eastern Continent			600,000
Number now living, inclined			10,000,000



Population of the Globe.

Entire	.....	1,000,000,000
Nominal Christians	.....	200,000,000
Nominal Christian Converts	.....	50,000,000
Genuine	.....	5,000,000
To be lost, according to Orthodoxy	.....	995,000,000
Population of the United States	...	27,000,000
Christian Converts	.....	6,000,000

Lost.....21,000,000

Outside of the Churches, the number Spiritualism seeks to save...15,000,000

General Summary.

Spiritualism is not estimated by the number of its books, journals, believers and advocates; rather by the tone of its teachings, the silent power it exerts over the mind and heart, and the influence of a true life. Our statistics are necessarily incomplete, as Spiritualists have no uniform organization, though a tie of universal fellowship pervades their ranks, stronger than creeds or sects, while each individual is left with freedom of conscience. The figures given in this work will fall short of an accurate estimate, but we prefer to keep within the most rigid bounds. If the names of mediums and lecturers are omitted, they were not reported. Some names are inserted without the authority of the individuals. Thousands of private mediums, many reports from particular localities, hundreds of places for public lectures, and several foreign publications, are unavoidably omitted.

In America, we may estimate the number of actual Spiritualists, 1,500,000,000; nomi-

nal, 4,000,000,000; public advocates, 1,000; mediums, public and private, 40,000; places for public meetings, 1,000; books and pamphlets, 500; periodicals, 30; weekly readers, 100,000; schools, 3; several humanitarian movements and associations.

 For the terms of this Register, see first page of the cover: for the Spiritual Clarion, last page of cover.



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